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THE

United States of America:

ITS RISE, GOVERNMENT AND DESTINY

INDICATED IN THE BIBLE.

—BY—

W. H. D. TOTTEN.

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HOMESTEAD, P. V. & C. R. R., ALLEGHENY COUNTY, PENN'A,
MARCH 6TH, 1874.

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READER, your earnest attention is asked to the evidence herein adduced in support of the claim contained in the title, in the full confidence that you will be deeply impressed with the probability of its truth or correctness, if not altogether convinced of it. If you are not convinced, then you must take some other interpretation for the symbols than those which have been accepted by expositors for many years; and you must show that the *order of events* as stated to occur, does, by your interpretation, bring you to the rise of a government, answering in all respects to the one predicted, and which we claim to be this government of these United States and no other.

We claim that this evidence is too conclusive to excuse its disregard by any Christian, especially a citizen of these United States, or any member of this nation; for if this government is mentioned in the Bible, and its character and destiny even hinted at, it manifestly becomes the privilege and duty of every one concerned in it to diligently seek all the information obtainable concerning them. The nation thus has forced upon its attention and compliance certain duties, from which it must not, dare not shrink, while it also has numerous and precious promises of prosperity, development and stability. True reforms, therefore, will be inaugurated and vigorously prosecuted, with the full expectation of success.

But we will not occupy space in enumerating the effects of a general acceptance of the position we take; they will readily occur to most of our readers. Neither do we think it necessary to furnish any thing in the way of an apology for seeking in the Bible for statements concerning this republic. The finding of such statements effectually dispenses with all such apologies, even if it was not evident to the most casual reader of the Bible that much of its space is occupied with statements concerning many nations.

Indeed skeptics have brought as an argument against the inspiration of the Bible, the statement, that while it mentions many comparatively insignificant governments with much detail, yet not a word is said about this great republic. And from the standpoint of relationship to the Christian church, the objection is well taken; for if the nations, and even tribes, of antiquity have been put on the Bible record because they were either friendly or opposed to the ancient Jewish church, how certainly should we expect that the nations which either persecuted or defended the *Christian* church, would be pointed out? The object of our effort is to show, that *chief* among the latter is this republic?

The writer disclaims any purpose or desire of casting odium on any class of persons who may appear to be unfavorably alluded to in this treatise. His desire and object in such allusions is to present the *historical facts* as they bear on the claim he advances: while he would by no means encourage blindness or indifference towards the evil workings of the anti-Christian systems, yet he does not forget that the multitude who have been taught to revere them, are not to be charged with the making of the systems or with a clear apprehension of the evil results of their workings upon themselves, or the enormity of the injustice of *forcing* others to adopt their doctrines and practices.

IN support of the opinion, that all the truth or truths which the Bible was written to convey to us, have not yet been apprehended by expositors, and may not be for perhaps many years to come, we offer the statement of Rev. John Robinson, pastor of the Puritans, made in his farewell address to them, just before they embarked for America.

This development of truth will no doubt be made chiefly concerning the privileges and duties of Christians as constituting a body politic, while some views of spiritual things may be somewhat modified.

We look for a clearer light regarding civil affairs, because the statements concerning spiritual things are so clear and explicit, and we may properly say understood, that but *comparatively* little change can be confidently expected in them. As a Christian nation we already occupy a peculiar position among the nations of the earth, and in perhaps many respects we are to be in our relations to other nations the antitype of the ancient Jews.

But, to the statement of Rev. J. Robinson. We copy it from Robert Baird's Religion in America, page 101. This farewell charge is related in Edward Winslow's "Brief Narrative." It is here subjoined in the language in which it is given by that author, from whom alone it became known to the world:

"We are now ere long to part asunder, and the Lord knoweth whether ever he (their pastor, John Robinson,) should live to see our faces again. But whether the Lord had appointed it or not, he charged us before God and His blessed angels, to follow him no farther than he followed Christ; and if God should reveal any thing to us by any other instrument of His, to be as ready to receive it as ever we were to receive any truth by his ministry, for he was very

confident the Lord had more truth and light yet to break forth out of His holy word. He took occasion also, miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would no further go than the instruments of their reformation. As for example, the Lutherans, they could not be drawn to go beyond what Luther saw, for whatever part of God's will He had further imparted and revealed unto Calvin, they will rather die than embrace it. And so also saith he, you see the Calvinists they stick where he left them, a misery much to be lamented, for though they were precious, shining lights in their times, yet God hath not revealed His whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light as that they had received.

"Here also he put us in mind of our church covenant, at least that part of it whereby we promise and covenant with God and one another to receive whatsoever light or truth shall be made known to us from His written word; but withal exhorted us to take heed what we received for truth, and well examine and compare it, and weigh it with other scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."

Such is the remarkable farewell address, as reported by Winslow. "Words," says Prince in his annals, speaking of it, "almost astonishing in that age of low and universal bigotry which then prevailed in the English nation, wherein this truly great and learned man (John Robinson) seemed to be the only divine who was capable of rising into a noble freedom of thinking and practicing in religious matters, and even of urging such an equal liberty on his own people. He labors to take them off from their attachment to him, that they might be more entirely free to search and follow the scriptures."

We will now proceed to the examination of the Bible for some prediction of the *rise* of this republic. Such we claim to find in the 2d and 7th chapters of Daniel. (The reader will find the text at the close of the work.) The first of these chapters records a dream of Nebuchadnezzar, king of Babylon, B. C. 603, and the interpretation of it by Daniel, to whom the dream of the king, as well as the interpretation of it, was supernaturally shown.

In the 31st verse Daniel commences the explanation, "*Thou, O, king, sawest*" (or was seeing), meaning an attentive or prolonged observation, "*and behold a great image*" (or one image that was grand). The expression, "image," meaning primarily a shadow, and then any thing that *represents* any thing. The word is applied to man, (in Genesis, 1st chapter, 27th verse), where he is said to be created in the image of God. It is a word often used to denote idols, which are supposed to be a representation of the gods, either in their forms or characters. "*This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.*" A human form, but, partly owing to the materials, and partly to what might be almost called an appearance or expression of life in it, its appearance was "*bright and terrible.*" "*This image's head was of fine gold,*" *good gold*—unalloyed; "*his breast and his arms of silver, his belly and thighs of brass, his legs of iron; his feet part of iron and part of clay,*" or as stated in the 41st verse, "*the feet and toes part of potter's clay and part of iron;*" and again more explicitly in the 42d verse, "*the toes of the feet were part of iron and part of clay.*"

These different metals are thus interpreted by Daniel. "*Thou* (Nebuchadnezzar), *O, king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory.*" "*And wherever the children of men dwell, the beasts of the field and fowls of the heaven hath he given unto thy hand, and hath made*

thee ruler over them all. Thou art this head of gold." "All the ancient histories" (says Bishop Newton, as quoted by Albert Barnes), "almost are lost, but there are some fragments even of heathen historians yet preserved which speak of this mighty conqueror and his extended empire. Berosus, in Josephus, says that he held in subjection Egypt, Syria, Phœnicia, Arabia, and by his exploits surpassed all the Chaldeans and Babylonians who reigned before him. That he led his army as far as the pillars of Hercules (or straits of Gibralter), in Spain, and thence to Thrace and Pontus. "*And after thee shall arise another kingdom inferior to thee.*"

This refers to the Medo-Persian kingdom established by Cyrus about 65 years after this dream, or 538 years before the birth of Christ, and which continued 205 years, until the overthrow of Darius Codomanus, 333 before Christ, at which time arises the third kingdom *of brass*, "*which shall bear rule over all the earth.*" It is well known that the Macedonian empire, founded by Alexander the Great, succeeded to the territory which had been occupied by the Medo-Persian empire (represented by the silver of the image), and which continued, not only during Alexander's life time, but the symbol includes also the rule of his four successors, until the conquest of the same territory by the Roman empire, represented by the iron of the image. This (Roman) empire succeeded the Macedonian—about 66 years before Christ. Let us now turn to the 7th chapter of Daniel, where we will find the record of a vision or dreams he had about 48 years after his explanation of the "great image." "*In the first year of Belshassar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.*" Belshazzar was the last of the kings of Babylon. The account of his last feast, when the handwriting appeared on the wall, announcing the doom of his kingdom, is given in the 5th chapter of Daniel (2d verse, 7th chapter). "*Dan-*

iel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea" (3d verse), "*and four great beasts came up from the sea, diverse one from another.*" We have now come to the point in this dream of Daniel which corresponds to that of the vision of the great image (2d chapter, 32d verse). "This image's head was of fine gold:" the head of the image is here symbolized by "*the first*" (beast), which "*was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it.*" I quote from the notes of Albert Barnes in the exposition of the text. He says, "Now in regard to the application of this symbol (of the lion) there can be but little difficulty, and there is almost no difference of opinion among expositors. All, or nearly all, agree that it refers to the kingdom of Babylon, of which Nebuchadnezzar was the head. "Thou, or thy kingdom, is this head of gold."

(5th verse.) "*And behold another beast, a second* (rising after the first beast or lion, out of the sea), *like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it: Arise, devour much flesh.*" The application of this symbol is evidently to the kingdom which succeeded the Babylonian. This was represented by the silver portion of the great image, and the kingdom of the Medes and Persians, or Medo-Persian empire, is undoubtedly referred to.

(6th verse.) "*And after this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it.*" Here we have the "leopard" given as the symbol for the same kingdom which was represented in the image by the "*brass,*" and the reference is quite undoubtedly to the Macedonian empire under Alexander the Great, and his four successors.

(7th verse.) "*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*" This symbol corresponds to the iron part of the image,—the ten horns corresponding to the ten toes of the image, and the reference is according to most interpreters, and the evident suitableness of the symbols to the Roman empire.

I quote from Barnes: "The fourth kingdom symbolized by the fourth beast is accurately represented by the Roman power. This is true in regard to the *place* which that power would occupy in the history of the world, on the supposition that the first three referred to the Babylonians, the Medo-Persian, and the Macedonian. On this supposition every thing in the symbol is fulfilled. The fourth beast, so mighty, so terrific, so powerful, so unlike all the others, —armed with great iron teeth and with claws of brass—trampling down and stamping on all the earth, well represents the Roman dominion. The symbol is such as we would now use to represent that power, and in every respect that empire was well represented by the symbol."

(8th verse.) Daniel continues: "*I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.*" And in the 20th verse: "*that spake very great things, whose look was more stout than his fellows.*" And 21st verse: "*I beheld, and the same horn made war with the saints, and prevailed against them:* (22d verse), *until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*"

(25th verse.) It is further said of this horn, as an enemy of the saints, that "he *shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, times, and the dividing of time.*" (26th verse.) "*But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.*" (27th verse.) "*And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"

We wish now to call attention to the *order of the events* mentioned in the 2d and 7th chapters, of which we have partly given an explanation. As previously stated, the first great event is the Babylonian empire; next the Medo-Persian; next the Grecian or Macedonian empire, and next the Roman empire. In the explanation of the parts of the *image* referring to this empire—which were the legs, feet and toes (of iron and clay)—there is a distinct statement that the kingdom or empire "*would be divided*," according to the number of the toes, into ten parts; the word divided not referring *exclusively*, if primarily, to the *want of union* between the *iron and the clay*, of which the feet and toes were composed. If the empire had not been divided into ten parts, there would have been no significance in toes as a symbol; and especially is this true of the statement in the 42*d verse*, where the toes represent the whole Roman kingdom. "*And as the toes of the feet were part of iron and part of clay, so the kingdom (whole kingdom in ten parts,) shall be partly strong and partly broken or brittle.*" (43d verse.) "*And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*"

Here the expression, "*shall mingle themselves with the seed (chil-*

dren) of men," is explained to mean *especially* the mingling of the barbarians—such as the Goths, Huns, Vandals—with the Romans, and which very act was the *dividing* of the empire into ten parts or kingdoms.

(44th verse, 2d chapter.) "*And in the days of these kings (or kingdom,) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*"

All the statements made concerning the fourth or Roman kingdom, in the 42d, 43d and 44th verses, relate and apply to it as divided into *ten* parts. "*In the days of these kings,*" (or kingdoms), then, (referring to the symbol of ten toes,) "*shall the God of heaven set up a kingdom which shall never be destroyed.*" This kingdom, then, is set up during the time (or at some date after its commencement,) in which the Roman empire was divided into ten parts. As this is more explicitly stated in the 7th chapter, we will turn to it. In the 7th verse we have a description of the *fourth beast*, closing thus, "*and it had ten horns.*" These horns correspond to the toes of the image, and signify ten kingdoms existing at the *same time*. In the eighth verse, "*I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.*"

(9th verse.) "*I beheld till the thrones were cast down,*" (or placed,) "*and the ancient of days did sit, whose garment was white as snow and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*".

(10th verse.) "*A fiery stream issued and came forth from before him: thousand, thousands ministered unto him, and ten times ten thousand stood before him; the judgment was set, and the books were opened.*"

(11th verse.) "*I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame.*"

(12th verse.) "*As concerning the rest of the* (*four*) *beasts they had their dominion taken away; yet their lives were prolonged for a season and time.*"

(13th verse.) "*I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.*"

(14th verse.) "*And there was given him dominion, and glory, and a kingdom, that all people, nations, and language, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"

Here we will stop to inquire *when does the "ancient of days" sit?* whose "*throne was like the fiery flame, and his wheels as burning fire.*" Daniel says in the 21st verse, "*I beheld, and the same* (little) *horn made war with the saints, and prevailed against them;* (22d verse,) *until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*" Here it is *distinctly* stated that the "*little horn*" is to prevail in war against the saints, *until the coming* of the "*ancient of days,*" and of course the "*ancient of days*" *does not come until the end of the time during which this horn thus prevails.* If, then, we can learn how long this "little horn" is to continue its successful opposition to "the saints," we can then

tell how long after the ten horns rose, or the Roman empire was divided into ten parts, how long it must be after this until the "*ancient of days*" comes. We wish to learn this, because it is manifestly after the "*ancient of days*" comes, that "*one like the Son of Man* (13th verse) *came with the clouds of heaven, and came to the 'ancient of days,'*" (while "the judgment was set, and the books were opened,") "*and they brought him* (who is like the Son of Man,) *near before him,*" (the ancient of days). *Then* and there *was given him dominion, and glory, and a kingdom,*" *&c.;* also at the same time, or when the "*ancient of days*" *comes,* "*judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*" The duration of the "*little horn*" which fixes the date of these important events, is stated to Daniel by the angel who gives him the explanation of the fourth beast, to be for "*a time and times, and the dividing of time.*" Let us read the 24th, 25th and 26th verses: "*And the ten horns out of this* (fourth) *kingdom, are ten kings that shall arise: and another* (horn or kingdom,) *shall rise after them; and he shall be diverse from the first,* (ten horns, as *having eyes, and a mouth that spake very great things*—see 20th verse). *And he shall subdue three kings* (25th verse), *and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think* (or hope) *to change times and laws: and they* (the saints) *shall be given into his hands until a time and times, and the dividing of time.*" *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom* (27th verse), *and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*" Here, then, the duration of the little horn is given as for a "*time, and times, and the dividing of time.*" We hardly think it neces-

sary to give the list of authorities and their reasons for explaining this expression as signifying three years and a half—(time, one year; times, two years; and dividing of time, half a year). This would make forty-two months, or twelve hundred and sixty days,—and taking each day for a year (which is the rule in prophecy), it is so many (1260) years. It is 1260 years, then, from the time or period when the Roman empire was divided into ten parts, or however long after that, that the little horn rose, until the "*ancient of days*" comes, until the kingdom is given to "*one like the Son of Man*," until "*the time came that the saints possessed the kingdom.*"

Let us inquire then what learned men have stated regarding the division of the Roman empire into ten parts:

I quote from Barnes: "Out of this one sovereignty, represented by the fourth beast, ten powers or sovereignties, represented by the ten horns, were to arise. Now, one has only to look into any historical work to see how in fact the Roman power became distributed and broken up in this way into a large number of kingdoms, occupying the portions of the world once governed by Rome." To see that there is no difficulty in making out the number ten, I cast my eye on the historical chart of Lyman, and found the following kingdoms and sovereignties specified as occupying the same territory which was possessed by the Roman empire and springing from that, viz: The Vandals, Alians, Suevi, Heruli, Franks, Visigoths, Ostrogoths, Burgundians, Lombards, Britons. The Roman empire as such had ceased, and the power was thus distributed. Calmet admits this division of the empire into ten parts, and quotes Berangaud, Bossuet and DuPin.

And Machiaveli, with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names; First, the Ostrogoths, in Moesia; second, the

Visigoths, in Pannonia; third, Sueves and Alians, in Gascoign and Spain; fourth, the Vandals, in Africa; fifth, the Franks, in France; sixth, the Burgundians, in Burgundy; seventh, the Heruli and Turingi, in Italy; eighth, the Saxons and Angles, in Briton; ninth, the Huns, in Hungary; tenth, the Lombards, at first upon the Danube and afterwards in Italy.

But as we are after dates, we refer to the chronologer, Bishop Lloyd, as to when this division began, as quoted by the commentator Scott. He gives it thus: 1st, the Huns, A. D. 356; 2d, the Ostrogoths, A. D. 377; 3d, the Visigoths, A. D. 378; 4th, the Franks, A. D. 407; 5th, the Vandals, A. D. 407; 6th, the Sueves and Alians, A. D. 407; 7th, the Burgundians, A. D. 407; 8th, the Heruli and Rugii, A. D. 476; 9th, the Saxons, A. D. 476; 10th, the Longobards (or Lombards,) in the north of Germany, A. D. 483; in Hungary, A. D. 526. The reader will remember that it is stated in the 24th verse, "*and another shall rise after them*" (the ten), "*and* (25th verse,) *he shall speak great words against the Most High*," &c., and shall continue thus for 1260 years. Since the last of the ten kingdoms does not take its position (or rise,) until the year A. D. 526, the eleventh one, or little horn, cannot appear in a decided form until after that date (A. D. 526), and as it continued 1260 years, these numbers added, give 1786 as the *earliest* date for the coming of the ancient of days, and the giving of a kingdom to one like the Son of Man."

What then is intended by this "*little horn*" which was to continue 1260 years? The writer does not intend to enter upon a discussion of this question, for the excellent reason that it has already been most thoroughly examined, and little, if any thing additional, can be advanced regarding it. We refer the reader to the many expositors who have searched history for such a described power as would meet or satisfy the account here and elsewhere given of what this

"little horn" was to *be* and *do*. Our decided opinion, however, is that of those who refer the symbol (little horn,) to the Papacy. (See Barnes' notes on Daniel, page 323). If, then, we go back 1260 years from the birth of this nation (the United States of America), in 1789, (when George Washington was inaugurated and the new constitution became the organic law,) we shall find a decided epoch in the rise of *Roman Catholicism*. 1789 less 1263, gives 529 as this date, which is the second year of the reign of *Justinian* as emperor of the Roman empire. He issued his code or collection of laws in this year (529). Of their bearing upon Roman Catholicism, the historian Gibbon says: "His code, and more especially his novels (or supplemental enactments), confirm and enlarge the privileges of the clergy, and in every dispute between a monk and a layman, the partial judge was inclined to pronounce that truth and innocence, and justice, were always on the side of the church." And as more clearly showing what were his religious views and practices which were so largely embodied in his laws and decisions, we will further quote from Gibbon's description of them: "It affords an unfavorable prejudice that his theology should form a very prominent feature of his portrait. The sovereign sympathized with his subjects in their superstitious reverence for living and departed saints. * * * In his public and private devotions the emperor was assiduous and exemplary; his prayers, vigils and fasts (he often went two days and nights without food,) displayed the austere penance of a monk; his fancy was amused by the hope or belief of personal inspiration. He had secured the patronage of the Virgin, and St. Michael, the archangel. Constantinople and the provinces of the east were decorated with the monuments of his religion. To promote the temporal and spiritual interest of the church was the serious business of his life; and the duty of father of his country was often sacrificed to that of defender of the (Roman Catholic,)

'faith.' The controversies of the times were congenial to his temper and understanding."

"While the barbarians invaded the provinces, while the victorious legions marched under the banners of Belisarius and Narses, Justinian was content to vanquish at the head of a synod. Toleration was not the virtue of the times, and indulgence to rebels has seldom been the virtue of princes. The reign of Justinian was a uniform, yet various scene of persecution; and he appears to have *surpassed* his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The term of three months was assigned for the conversion or exile of all heretics (anti-Catholics). The Montanists, of Phrygia, on the approach of the Catholic priests and soldiers, grasped with alacrity the crown of martyrdom. The conventicle and the congregation perished in the flames. The Arian clergy, of Constantinople, whose wealth and magnificence equalled that of the senators, was despoiled by Justinian.

"The remaining pagans within the empire were compelled to be baptized. Seventy thousand pagans were detected and converted in Asia, Phrygia, Lydia and Caria; ninety-six churches were built for the new proselytes, and linen vestments, bibles and liturgies, and vases of gold and silver were supplied by the pious munificence of Justinian.

"The Jews were oppressed by a vexatious law which compelled them to observe the festival of Easter the same day on which it was celebrated by the Christians (Catholics). The Samaritans, of Palestine, were compelled to be baptized by Justinian, and they rebelled. They were finally subdued by the regular army, but not until 20,000 were slain, and twenty thousand sold to Persia and India; it has been computed that 100,000 Roman subjects were extirpated in the Samaritan war, which converted the once fruitful province

into a howling wilderness. But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored with fire and sword to establish the unity of the Christian (Catholic) faith. The reconciliation of the Greeks and Latins established the *tome* of (pope) St. Lea as the creed of the emperor and the empire."

And he further states concerning the feelings of the Roman Catholics towards him (Justinian): "The Catholics were attached to Justinian, who, between the Nestorian and Eutychian heresies, trod the narrow path of inflexible and intolerant orthodoxy." * * * (page 22). "After a schism of thirty-four (34) years he reconciled the proud and angry spirit of the Roman pontiff, and spread among the Latins a favorable report of his pious respect for the apostolic see. The thrones of the east were filled with Catholic bishops devoted to his interest, the clergy and the monks were gained by his liberality, and the people were taught to pray for their future sovereign, the *hope* and *pillar* of the true (Roman Catholic) religion."

Let us now return to the consideration of the laws of Justinian: (A. D. 527). "When Justinian ascended the throne, the reformation of the Roman jurisprudence was an arduous but indispensable task. In the space of ten centuries the infinite variety of laws and legal opinions had filled many thousand volumes which no fortune could purchase and no capacity could digest. Books could not easily be found; and the judges, poor in the midst of riches, were reduced to the exercise of their illiterate discretion. The subjects of the Greek provinces were ignorant of the Latin language that disposed of their lives and property; and the *barbarous* dialect of the Latins was imperfectly studied in the academies of Berytus and Constantinople. As an Illysian soldier, that idiom was familiar to the infancy of Justinian. His youth had been instructed by the lessons of jurisprudence, and his imperial choice selected the most learned civilians

of the east to labor with their sovereign in the work of reformation. The theory of professors was assisted by the practice of advocates and the experience of magistrates; and the whole undertaking was animated by the spirit of *Tribonian.* This extraordinary man was a native of Side, in Pamphylia; and his genius, like that of Bacon, embraced, as his own, all the business and knowledge of his age. Tribonian composed a double panegyric of Justinian, and the life of the philosopher Theodotus. * * * * The council of Justinian listened to his eloquence and wisdom."

Tribonian adored the virtues of his gracious master (Justinian), and he affected a pious fear that Justinian, like Elijah or Romulus, would be snatched into the air and translated alive to the mansions of celestial glory." "In the first year of his reign (527,) he directed the faithful Tribonian and nine learned associates to revise the ordinances of his predecessors, as they were contained, since the time of Hadrian, in the Gregorian, Hermogenian and Theodosian codes; to purge the errors and contradictions, to retrench whatever was obsolete or superfluous, and to select the wise and salutary laws best adapted to the practice of the tribunals and the use of his subjects. The work was accomplished in fourteen months; and the twelve (12) books or tables, which the new decimvirs produced, might be designed to imitate the labors of their Roman predecessors. The new *code* of Justinian was honored with his name and confirmed by his royal signature: authentic transcripts were multiplied by the pens of notaries and scribes; they were transmitted to the magistrates of the European, the Asiatic, and afterward the African provinces, and the *law of the empire* was proclaimed on solemn festivals at the doors of churches. A more arduous operation was still behind; to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputes of the Roman civilians. Seventeen lawyers, with Tribonian at their head, were appointed by the

emperor to exercise an absolute jurisdiction over the works of their predecessors. The rapid composition (by them) of the digests or pandects, in three years, will deserve praise or censure according to the merit of the execution. The edition of this great work was delayed a month after that of the *institutes*. * * * The *code*, the *pandects* and the *institutes* were declared to be the legitimate system of civil jurisprudence; they alone were to be admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople and Berytus. Justinian addressed to the senate and provinces his *eternal oracles;* and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the deity. As the legislator of the empire, Justinian might repeal the acts of the Antonines, or condemn, as seditious, the free principles, which were maintained by the last of the Roman lawyers. But the existence of past facts is placed beyond the reach of despotism, and the emperor was guilty of fraud and forgery when he corrupted the integrity of their text, inscribed with their venerable names, the words and ideas of his servile reign, and suppressed by the hand of power the pure and authentic copies of their sentiments." He continues: "It is the first care of a reformer to prevent any future reformation. To maintain the text of the *pandects*, the *institutes* and the *code*, the use of ciphers and abbreviations was rigorously proscribed; and as Justinian recollected that the perpetual edict had been buried under the weight of commentators, he denounced the punishment of forgery against the rash civilians who should presume to interpret or pervert the will of their sovereign. Every year," or according to the historian Procopius, "each day of his long reign was marked by some legal innovation, many of his acts were rescinded by himself. * * * These incessant, and for the most part trifling, alterations can be only explained by the venal spirit of a prince, who sold without shame his judgments and his

laws." "This (Justinian) code is obeyed or respected by the nations of modern Europe."

We will now glance at the support and establishing of the Roman Catholic church by Justinian, as effected by the buildings he erected. Of these Gibbon says:

(Volume 3, page 41, Gibbon.) "The edifices of Justinian were cemented with the blood and treasure of his people, but those stately structures appeared to announce the prosperity of the empire, and actually displayed the skill of their architects (page 42). The genius of Anthemius and his colleague, Isadore, the Milesian, was excited and employed by a prince whose taste for architecture had degenerated into a mischievous and costly passion. Within forty days after the burning of the church of St. Sophia (at Constantinople, during the Nika (vanquish) sedition, Justinian undertook its rebuilding."

"The design or plan was formed by the architect, Anthemius, and his genius directed the hands of ten thousand workmen, whose payment in pieces of fine silver was never delayed beyond the evening."

The emperor, himself clad in a linen tunic, surveyed each day their rapid progress, and encouraged their diligence by his familiarity, his zeal and his rewards. "It was dedicated five years eleven months and ten days after its first foundation, and in the midst of the solemn festival, Justinian exclaimed with devout vanity, 'Glory be to God who has thought me worthy to accomplish so great a work. I have vanquished thee, O Solomon!'"

"He (Gibbon) states the lowest computation of the cost of this church building and its vessels and ornaments, was five million dollars. In Constantinople alone, and the adjacent suburbs, he dedicated twenty-five churches to the honor of Christ, the Virgin, and the saints; most of these churches were decorated with marble and

gold. He also built the church of St. John, at Ephesus, and one to the Virgin, at Jerusalem. The pious munificence of the emperor was diffused over the Holy Land. He built monasteries for both sexes, sank wells and founded hospitals for the relief of pilgrims. Almost every saint in the calendar acquired the honors of a temple."

Just 1260 years after the year (527) when Justinian was preparing his *code*, occurred these transactions. In May, 1787, representatives from all the States, excepting Rhode Island, met in convention in the State House, in Philadelphia, with Washington as President. They soon perceived that the "*Articles of Confederation*," by which the colonies had hitherto been united, allowed too much independent state sovereignty for the safety of the national life; that a greater centralization of power was all important to the existence of the republic. Keeping this in view, the convention framed the national constitution. This constitution became the organic law of the republic on March 4th, 1789, and George Washington was inaugurated first President, April 30th, 1789.

Of course the writer has nothing to do with fixing the reign of Justinian as an epoch of the Roman empire, nor yet has he been the first to insist that it is one of the epochs in the rise of the "little horn," or the Papacy; this has been advanced by *Faber* many years ago in his large work on the Prophecies, and he is frequently and favorably quoted by the commentator "Scott." Some of the statements concerning the reign of Justinian as an epoch, are these: "The events of his reign excite our curious attention by their number, variety and importance," and again, "I shall now proceed to describe the reign of Justinian, which will deserve and occupy an ample space."

In his manual of General History, John J. Anderson, says: "The *famous* reign of Justinian, over the empire of the east, commenced in 527 A. D., and lasted thirty-eight years." "It is remarkable

for the code of laws which the emperor caused to be framed, and for the victories of Belisarius and Narses, the two greatest generals of the age." "The former defeated the Vandals, in Africa, in two great battles, and recovered the provinces which they had subdued. He next reduced Sicily," &c. His reign is remarkable for the number and destructiveness of the earthquakes, and the depopulation caused by the pestilence and famine.

We will close this account of Justinian's reign with a quotation concerning Theodora, his wife.

"In the exercise of supreme power, the first act of Justinian was to divide it (the supreme power,) with the woman whom he loved, the *famous* Theodora, whose *strange* elevation cannot be applauded as the triumph of female virtue. Theodora had been an actress—her skill was confined to the *pantomime* arts; she excelled in buffoon characters. * * * She left Constantinople in company with Ecebolus, who had obtained the government of the African pentapolis. Ecebolus soon rejected an expensive or faithless companion; she was reduced at Alexandria to extreme distress. In the most abject state of her fortune and reputation, some vision, either of sleep or fancy, had whispered to Theodora the pleasing assurance that she was destined to become the spouse of a potent monarch. She returned from Paphlagonia to Constantinople; assumed, like a skillful actress, a more decent character: relieved her poverty by the laudable industry of spinning wool, and affected a life of chastity and solitude in a small house which she afterward changed into a magnificent temple. Her beauty, assisted by art or accident, soon attracted, captivated, and fixed the (*then*) patrician, Justinian, who already reigned *with absolute sway* under the name of his uncle (Justin, then emperor in name). Justinian delighted to ennoble and enrich the object of his affection; he was determined, perhaps by religious scruples, to bestow on her the sacred and legal character

of wife. But the laws of Rome (Roman empire,) expressly prohibited the marriage of a senator with any female who had been a theatrical performer. The empress (his aunt) refused to accept her for her niece, and even Vigilantia, the superstitious mother of Justinian, was seriously apprehensive lest the levity and arrogance of the artful Theodora might corrupt the piety and happiness of her son. These obstacles were removed by the inflexible constancy of Juntinian. He patiently waited the death of the empress (his aunt); he despised the tears of his mother, who soon sank under the weight of her affliction; *and a law was promulgated* in the name of the emperor Justin, which permitted those females who had been actresses, to contract a legal union with the most illustrious of the Romans. This indulgence was speedily followed by the solemn nuptials of Justinian and Theodora, A. D. 525. Her dignity was gradually exalted with that of her lover; and as soon as Justin had invested his nephew with the purple, the patriarch (or bishop,) of Constantinople placed the diadem on the heads of the emperor and empress of the east. *But the usual honors which the severity of Roman manners had allowed to the wives of princes, could not satisfy either the ambition* of Theodora or the fondness of Justinian. *He seated her on the throne as an equal and independent colleague in the sovereignty of the empire, and an oath of allegiance* was imposed on the *governors of the provinces in the joint names of Justinian and Theodora.*

"The eastern world fell prostrate before the genius and fortune of the bear keeper's daughter; and she who had polluted the theatre of Constantinople, was adored as a queen in the same city, by grave magistrates, orthodox (Roman Catholic) bishops, victorious generals and captive monarchs.

"From a motive of shame or contempt, she often declined the servile homage of the multitude, escaped from the odious light of the

capital, and passed the greatest part of the year in the palaces and gardens which were pleasantly seated on the sea coast of the Propontis and the Bosphorus. Her private hours were devoted to the prudent as well as grateful care of her beauty, the luxury of the bath and table, and the long slumbers of the evening and morning."

The most illustrious personages of the state were crowded into a dark and sultry anti-chamber, and when at last, after tedious attendance (or waiting) they were admitted to *kiss the feet of* Theodora, they experienced, as her humor might suggest, the silent arrogance of an empress, or the capricious levity of a comedian. *Her rapacious avarice to accumulate an immense* treasure, may be excused *by the apprehension of her husband's death*, which could leave no alternative between ruin and the throne. But *the reproach of cruelty*, so repugnant even to her softer vices, has left an indelible stain on the memory of Theodora. *Her numerous spies observed and zealously reported every action or word or look* injurious to their *royal mistress.* Whosoever they accused were cast *into her peculiar* prisons *inaccessible to the inquiries of Justice*, and it was rumored *that the torture of the* rack or scourge had been inflicted in *the presence of a female tyrant insensible to the voice of prayer or pity.*

"The senator or bishop whose death or exile Theodora had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a menace from her own mouth. 'If you fail in the execution of my commands, I swear by him who liveth forever, that your skin shall be flayed from your body.' In the twenty-fourth year of her marriage and twenty-second of her reign, she died of cancer." (The italics are ours.)

But we must call attention to the occurrence of the French revolution in the *same year* that this nation began its existence (1789), showing the beginning of the fulfillment of the declaration in Daniel

7th chapter, 26th verse. "*But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.*" This revolution was a terrible blow to the Papacy. The Rev. Ashbel Green (see his life, page 31), while comparing the origin and conduct of the French and American revolution, says of the latter. "An irruption took place of the most ferocious and infernal passions that human nature has ever exhibited. The leaders of this revolution, with no exception known to me, were destitute of every thing like religion or genuine morality. They talked indeed of morality, but openly professed to abhor religion, unless after the extermination of every semblance of Christianity, the worship of a harlot, in the guise of the goddess of reason, might be called their religion. Many of the leaders, as every body knows, were avowed atheists. *Their priests were sacrificed by hecatombs.*"

Another epoch in the rise of Roman Catholicism, and which has been more generally accepted by expositors, is based on the decree of the emperor Phocas in the year 606, constituting the pope of Rome Boniface III.—*universal bishop.* Of this emperor we give a brief account.

In the year 602 (A. D.) Phocas was raised from the rank of centurion to the throne of the empire. Gibbon (volume 3, page 225) says: "The pencil of an impartial historian his delineated the portrait of a monster; his diminutive and deformed person, the closeness of his shaggy eyebrows, his red hair, his beardless chin, and his cheek disfigured and discolored by a formidable scar. Ignorant of letters, of laws, and even of arms, he indulged in the supreme rank a more ample privilege of lust and drunkenness, and his brutal pleasures were either injurious to his subjects or disgraceful to himself." After recounting the slaughter of his predecessor, Maurice, and his wife and nine children, he continues; "After such an example it would be superfluous to mention meaner victims. Their

condemnation was seldom preceded by the forms of trial, and their punishments were embittered by the refinements of cruelty. Their eyes were pierced, their tongues were torn from the root, their hands and feet were amputated; some expired under the lash, others in the flames, others were transfixed with arrows. The companions of Phocas were the most sensible, that neither his favor, nor their services, could protect them from a tyrant, the worthy rival of the Caligulas and Domitians of the first age of the empire."

H. H. Milman, D.D., in his history of Latin Christianity (volume 2, page 264) says "The brief pontificate of Boniface III. (from 606 to 607,) is marked by the assumption of that awful title before which christendom bowed for so many centuries, that of universal bishop." * * * "Neither the motive of the donor of this magnificent privilege, nor the donor himself, commend this gift. It was the tyrant Phocas who hated the patriarch of Constantinople for his humanity in protecting, as far as he had power, the widow and the three helpless daughters of the murdered emperor, Maurice, from his vengeance; and this hatred of the patriarch of Constantinople, rather than the higher respect for the bishop of Rome, still less any mature deliberation on the justice of their respective claims, awarded the superiority to the old Rome."

It has been the expressed expectation of expositors that, in the year 1866 (606+1260), events would occur that would materially hasten the downfall of the Papacy. Let us examine the record for that year, to see how far those expectations have been realized. Prominent among the occurrences of that year is that of the war between Prussia and Austria.

The Edinburgh *Review* (volume 132, page 586) says: "Never was there a war shorter than that of 1866; but its consequences were immense. It restored the national existence of Germany, and

brought within view its complete consolidation. It consummated the national unity of Italy. It put an end to all possibility of refusing the demands of Hungary.

As part of the Hungarian arrangement, it secured free government for the whole Austrian empire. *And, lastly, in thus restoring the power of utterance and action to that country, it shattered the fabric of Ultramontanism* which had been built up by the Concordat of 1855."

"It is indeed wonderful to reflect that only seven years have elapsed since Austria appeared to be on the point of establishing an absolute supremacy for herself in Germany, by introducing into the confederation the whole of her non-Germanic population. How well for Europe that she has escaped that ill-omened and ill-conceived consummation! Singularly contrasted with the fortunes of her southern sister (Austria), have been those of Prussia. In 1865 her population was 20,000,000; it is now over 30,000,000, besides 8,000,000 inhabitants of the South German States whose sympathies are with the German nation."

Not only was the Papacy seriously weakened by the humiliation and weakening of Austria, and the "consummation of the national unity of Italy," but the significance of this struggle of 1866 in the increase of power which it developed, or brought to Germany, is manifest in the use of it made since then, in the still farther weakening the support of the Papacy by the overthrow of Napoleon III., 'The Son of the Church,' between the 5th of August and the 5th of September, 1870." Referring to the effect of this struggle between Prussia and France directly upon the papal temporal power, the same writer (page 285) says: "France, as was natural, found it needful, on the outbreak of the war, to withdraw her troops from Rome; the decrepit structure of the Pope's civil government, on the removal of its prop, immmediately began to totter."

"We may now pronounce it level with the ground; there seems to be scarcely a hope or a fear of its restoration, and possibly the day may come when it may be generally believed that the downfall of the temporal power of the popedom has, in its ulterior results, been the greatest and most fruitful among all the great and fruitful consequences of the war."

We have referred to the rise of Roman Catholicism as gradually accomplished, yet marked by dates of unusual success in its establishment. In a similar manner the "kingdom is set up which is eventually to supercede it."

From the glorious times of Justinian, when first by his code (in 529) the Papacy was declared to be the religion of the empire, we have seen that the measure of 1260 years brings us to the establishment of this republic. The application of the same measurement to the date of 606, should likewise bring us to an epoch of success, or advancement in the history of this nation. What then do we find in the record for 1866?

The great war which was began and continued in the interest of slaveholders, is closed by their surrender in 1865; and slavery, by the amendment to the national constitution, declared (December 18th, 1865,) abolished, and thus are four or five millions of human beings liberated, and with the blighting effects of the practice upon its moral sense and republican spirit, and its peace and unity, our country is no longer to be cursed. Immeasureably has this nation risen in its self-respect, and in the respect of other nations, by the abolition of slavery. This "setting up" of this government by still further improvements in its statutes and administration, will undoubtedly continue until it reaches that perfection of government which "is a *terror* to all evil doers, and for the *praise* of those who do well."

In Daniel, 7th chapter, 18th verse, it is predicted that "*the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*"

Evidently the kingdom referred to here is the same as that in the 14th verse, which is given to "one like the Son of Man." The reader will notice the expression, "shall *take* the kingdom." Barnes says: "The word rendered *saints* means *the holy*, and the reference is undoubtedly to the people of God on the earth, meaning here that they would take possession of the kingdom, or that they would rule." Christians are repeatedly called "saints" in the New Testament, and only those who, in modern times, fill, in their belief and practice, the Bible description of saints can be prophesied of above as taking the kingdom.

These persons must also be identified by their being under the persecuting power of whatever is meant by the "little horn," and for the time specified as "a time, times, and the dividing of time," by which is meant, we confidently affirm, the Papacy, for 1260 years. Now, it is a plain record of history that this country was settled by the very persons whom the Papacy persecuted, and most of them came here to escape such persecution. Certainly those cannot be included among the saints who are persecutors of the saints.

At the close of the American Revolution (1784) there were 1,415 Protestant ministers and 1,888 churches, and 26 Roman Catholic priests and 52 churches.

We will now consider some of the apparent difficulties in the text which our interpretation requires to be removed or rather reconciled, but would here again remind the reader that the *order of the events* here given—and their separation by the specified time—as stated, must not be lost sight of, for, as *each* of these visions—

that of the image of the 2d chapter, and the other vision of the four beasts, in the 7th chapter—is *complete in itself*, we *cannot* go *outside* of it, or of the two as referring to the *same events*, for any modification of the statements they contain. It is just as evident as language can state it, that the kingdom here spoken of *has no organized existence* "until" *after* the duration (for a time, times, and dividing of time,) of the "*little horn.*" We have seen that the "little horn" *cannot* have a distinct appearance until "*after*" the *ten* horns arose, which thus effectually throws *forward* from the Christian era, or birth or ministry of Christ, the rise of the little horn to a later date than A. D. 526. Therefore this kingdom *cannot* be interpreted to mean the *spiritual* kingdom set up by our Savior during his ministry and the labors of his apostles.

That a *spiritual* kingdom was referred to in both these visions, seems to have been assumed by expositors, because God is stated to be so directly concerned or acting in its "*setting up*," as in the 2d chapter, 44th verse, "*shall the God of heaven set up a kingdom*," losing sight of such expressions as that contained in the same chapter, 37th verse, "*the God of heaven hath given thee* (Nebuchadnezzar) *a kingdom*," which is the same substantial expression as that in the 7th chapter, 27th verse, "*the kingdom, &c., shall be given to the people of the saints.*"

Likewise is "dominion" given to the third beast, or Macedonian empire. Also see Daniel 4th chapter, 17th verse, "*the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest* (most humble or lowly,) *of men.*" But as the kingdom which is mentioned in the 7th chapter, or vision of the four beasts, as being given to (13th and 14th verses) one like the Son of Man, and (verses 18th, 22d and 27th) to the saints, is no doubt the *same* kingdom as that mentioned in the 2d chapter, or vision of the Great Image, we will examine the language concern-

ing it, to see what it contains, that would suggest, or support, the interpretation that a spiritual kingdom is referred to. In the 2d chapter and 44th and 45th verses, the text reads, "*And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed:* and the kingdom shall not be left *to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*" (45th verse.) "*For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.*" Here "*a kingdom*" is said to be "set up" *by the God of heaven*, and the symbol of it in the vision is the "*stone cut out of the mountain without hands.*" The expression, "*without hands,*" has no doubt had very much to do with fixing the interpretation to a spiritual kingdom. That a stone should be cut out of a mountain, and move off towards and strike the image, without any source of power to do so being seen to *act on* it, has been understood as distinctly referring to a kingdom as set up without human "hands" or "human concurrence," and consequently that it referred to Christ's spiritual kingdom. Without going into an extended review of expositors' views on the translation of the expression, "*without hands,*" we will give the authority for saying that it simply means that the stone, in its cutting out and motion towards the Image, is *self-moved.* See Barnes' note on 2d chapter, 34th verse: "The stone appeared to be self-moved." "It became detached from the mountain, and, as if instinct with life, struck the image and demolished it." "The stone was seen to be self detached from the mountain." Another Hebrew scholar gives the same exposition of "without hands," that it implies *self-motion* to the stone in its cutting out and striking the image.

We will now turn to the significance of the expression, "mountain" from which the stone was cut. Notwithstanding the opinions of some expositors that there is no special significance to be attached to this expression, yet others have felt that there must be some relation between the mountain and the stone which was cut from it, and have thus interpreted it. Some have thought that the mountain meant the Roman empire, out of which the gospel church was taken; Augustine supposed it to mean the Jewish nation; others

supposed it to mean the mountainous country of Judea in which Christ was born, or to the tomb from which Christ sprang to life and victory. These are evidences of belief in a connection between the two, the stone and mountain. We think that an unprejudiced view of these symbols—stone and mountain—would *justly* infer the following characters and relationships. First, then, as to the stone, it is evidently of the same *general character* or kind as the mountain, whatever the mountain may be; it is not stated that the stone is even of one material or kind of rock, and the mountain of another kind. This is well brought out in the way it is stated as being detached, it being *cut* out, or as Barnes expresses it (notes on Daniel, page 158), cut from the Parent Rock. So close, indeed, is this identity of the stone and mountain, that it may almost, if not altogether, in truth be said that the stone is *not a* separate *stone until it is cut out.*

Even while it is being detached the stone exhibits inherent power, which is further shown in its actions and developments. We feel justified then in the inference, that—the stone and mountain being identical—the mountain also represents *power*, for the stone is but a part of it. We might go further in commenting on the symbols in this respect, but we might thereby appear to refine on them; our purpose must be accomplished without any straining. That the expression, "mountain," is used to denote a nation, there are several instances in the Bible. (In Jeremiah 51st chap., 25th verse) "Behold I am against thee O destroying mountain, saith the Lord, which destroyed all the earth;" thus speaking of Babylon and the inhabitants of Chaldea or the Babylonian empire. Also, in Revelation 8th chapter, 8th and 9th verses.

The reader has perhaps already surmised the application we propose to make of these symbols. The "*mountain*" is the *British Nation*, and the *stone* is the *combined* thirteen colonies cutting loose from it, by their *own* power (self-acting) becoming independent. The identity of language and usages, of opinions and practices of civil government, of the colonies and the *mother* country ("parent rock") is known to all. This republic was a *part* of the British nation; identified with it in almost every respect, and even until the very year 1776 hoping to be reconciled to, and remain a part of it.

That the British nation is well represented by a "mountain"—as being a great and even dominant power, at the time the stone was being cut out—or the colonies declared and fought for their independence, is well sustained by the records of Britain's power in those years. In August, 1776, Vergennes urging the king of France to war against England, speaks of the latter as "arrogating the exclusive empire over the seas," of "the tyranny of the English in all parts of the globe." (Bancroft's History of the United States, vol. 9, pages 65 and 68 and on page 70.)—"A large part of the nobility of France panted for an opportunity to tame the haughtiness of England, which, as they said to one another, after having crowned itself with laurels, and grown rich by conquests, and mastered all the seas, and insulted every nation, now turned its insatiable pride against its own colonies." Of the colonies he says:—"Thirteen states had risen up, free from foreign influence, to create their own civil institutions, and join together as one."

Their population being about three millions. In all resources *a "stone"* indeed, compared with the mountain mother country.

With reference to the difficulty of applying the terms, "everlasting," "forever and ever," &c., to a civil government, we will give "Barnes" opinion expressed in his note on verse 18th, of the seventh chapter. Speaking of the time when "*the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.*" he says when all offices shall be in the hands of good men, then this prediction will be accomplished in respect to all that is fairly implied in it. Referring to its duration, he says: "What is here affirmed will be true if such a reign should continue on earth to the winding up of all things. * * * * It is not necessary to interpret this as meaning that there would be literally an eternal kingdom on this earth."

Similar expressions, evidently signifying a period limited by the duration of the world, occur elsewhere; as in Genesis, 13th chap. 15th verse, *God says* to Abram: "*For all the land which thou seest, to thee will I give it, and to thy seed forever;*" and in Genesis 17th chap., 18th verse, "*I will give unto thee and to thy seed after thee*, all the land of Canaan *for an everlasting possessison.*"

Another reason for referring these symbols and statements to a

spiritual kingdom, is that this kingdom is said to be given to "*one like the Son of Man.*" "He has said" (Luke, 18th chapter, 36th verse): "*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I shall not be delivered to the Jews: but now is my kingdom not from hence.*" Again in Matthew, 18th chapter, 3d verse: "*Verily I say unto you: except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.*"

But we need not multiply references. These expressions, taken either alone, or in connection with the failure of the Jews to receive a temporal kingdom, has fixed the interpretation of the statements concerning the "kingdom of God," kingdom of heaven, &c., to a spiritual sense.

And yet the statement concerning our Savior as a leader of *actual armies*, and as obtaining victories in *this manner*—by the blood shed and loss of life—over the enemies of His cause and people, are just as decided, and perhaps as numerous, as those which undoubtedly refer to spiritual victories. Any one who does not propose to adopt that exceedingly mistaken rule of interpretation which hunts for a spiritual meaning as the primary one for every passage, cannot but be convinced that the Messiah is not only the Prince of Peace, but a "man of war." That His garments are stained not only with his own blood for the atonement of the people, but also with the blood of his enemies.

Let the reader turn to the 63d chapter of Isaiah, and in the 1st to the 6th verse, inclusive, he will find the *other* character—that of a "*man of war*"—given to the Savior:

1. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.
2. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in wine-fat?
3. I have trodden the wine-press alone; and of the people *there was* none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.
4. For the day of vengeance *is* in mine heart and the year of my redeemed is come.
5. And I looked, and *there was* none to help, and I wondered

that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

On this passage Scott remarks: "These verses contain a prophetical representation of the victories of Christ over the enemies of His church; for of Him the passage must be interpreted, nor can so much as an accommodation of it to any other be admitted. But it is remarkable that many have understood it of the sufferings of Christ and of his being covered with His own blood, though nothing can be more evident than that He is represented by the prophet as covered with the blood of His enemies, and as a mighty conqueror and avenger, and not as a Lamb slain for the sacrifice." Also the same character and office is plainly stated to be the Savior's in Revelation, 19th chapter, 11th to 21st verse, "*in righteousness doth he judge and make war.*" "*And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army.*"

"*And the Beast was taken,*" *&c.*

"*And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.*"

That a *civil* kingdom is here said to be given to one like the Son of Man, we infer from the repeated statements that Jesus is the antitype of Moses (Deuteronomy, 18th chapter, 15th verse). "The Lord thy God will raise up unto the a Prophet from the midst of thee, of thy brethren, *like unto me;* unto him ye shall hearken;" (and 18th verse,) "I will raise them up a Prophet from among their brethren, like unto thee;" and I will put my words in his mouth: and he shall speak unto them all that I shall command him." (19th verse.) "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

(Acts, 3d chapter, 22d verse.) "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, *like unto me;* him shall ye hear *in all things* whatsoever he shall say unto you." We cannot occupy time enough to

enumerate all the resemblances of Christ to Moses, which were a fulfillment of the words "*Like unto me.*" (See Scott's notes.) Both these illustrious persons were born under persecuting tyrants (Pharoah and Herod,) who destroyed infants, and from whom both were wonderfully preserved amidst the general slaughter. Moses rejected the crown of Egypt, and Jesus refused the dominion of all the "kingdoms of the world and the glory of them," both preferring "a poor, despised life." Both were opposed by those very persons for whose sake they thus impoverished themselves, yet in the appointed time and manner each accomplished the redemption of his people. Both are meek and patient above their fellow men. Each united in himself the offices of Prophet, Priest and King. The transfiguration of Jesus on the mount reminds us of the manner that Moses' face shone when he came down from the mount. But the resemblance is perhaps most striking as seen in their characters and offices as *mediators.* Both were commissioned in the hearing of the people by God to speak for him: through the intercession of each, their respective followers are the recipients of special favors, and are not dealt with as their offenses deserve. On more than one occasion Moses stood between the Israelites and the anger of God,—and so did Jesus even take the punishment which else had been suffered by all His followers, and "he ever liveth to intercede for us." Moses was a prophet: foretold what would occur to the different tribes of Israel. Jesus also, during His lifetime on the earth, delivered many prophecies, and has dictated others to the writers of the epistles, and formed the book of Revelation almost wholly of them. But we wish specially to call attention to the necessity which that comprehensive expression, "*Like unto me,*" lays upon Jesus to be *to His people a civil ruler and a law giver.* That *as* Moses led his Hebrew brethren out of Egypt to the land of Canaan, and gave them a civil constitution and laws, so has Jesus brought His people out of the power and territory of mystical Egypt, and established them in this land of America, and has presided over the making of our constitution and laws, and has been, and is, modifying them through the action of this people, according to the increased sense of justice and wisdom He furnishes them. So, step by step, are they being led to adopt His requirements as the safest

maxims of political economy, in use of which, the largest liberty consistent with the public welfare, is enjoyed by each person. Taking the United States constitution, and all our other declarations concerning the rights of men, and comparing them with those that were given by Moses to the Hebrews, it is found that they are substantially the same.

On these resemblances, or rather identities, we quote the remarks of Rev. E. C. Wines on Laws of the Ancient Hebrews (page 487). He says: "The political equality of the Hebrew people, without either nobles or peasants, properly so called, was a fundamental principle of the Mosaic constitution. This could not but give the State a strong democratic tendency. Nor is it a matter of suprise that on this foundation Moses established a commonwealth, rather than a monarchy." On this point there is scarcely a dissenting voice among all the learned men who have written upon these (Mosaic) institutions. Mr. Horne does but echo the general opinion, when he says that "the form of the Hebrew republic was unquestionably democratical."

(Page 490) "Each of the Israelitish tribe formed a separate state, having a local legislature, and a distinct administration of justice. The power of the several states was sovereign within the limits of their reserved rights. Still there was both a real and vigorous *general* government. The nation might have been styled the united tribes, provinces, or states, of Israel.

"There were four departments of the Hebrew government, viz.: The Chief Magistrate, the Senate of Princes, the Congregation of Israel, (which was the popular branch of the government) and the Oracle of Jehovah.

"The Chief Magistracy (page 541) was elective. The oracle, the high priest, and all the congregation, are distinctly recorded to have concurred in the elevation of Joshua to this office, (Numbers, 28th chap., 19–22). Jephthah was chosen to the chief magistracy by the popular voice, (Judges, 11 chap., 4–11) Samuel was elected regent in a general assembly of Israel, (1st Samuel, 7th chap., 5–8). And for aught that appears, the other judges were raised to this office by the free, unsolicited choice of the people." Of the senate he says, (page 580): "The law for the Hebrew constitution insti-

tutes a great national council, or senate, composed, not of priests, but of civilians; not of men belonging to privileged classes, or possessing vast estates, but of men wise, prudent, able, of good repute, fearing God, and already skilled in affairs of state; not politicians merely, but statesmen, sages, patriots.

"Still, it must be borne in mind that the senate (page 582) was not the government; it was only a constitutional part of the government. It was but the council of the nation; the head, as it were, of the general diet. In all important questions, its decisions were to be submitted to the congregation (or popular assembly), which, by its approbation, enacted them into laws."

Of the popular branch of the government he says, (page 588): "It is an undoubted fact, that there was a popular branch in the Hebrew government. This body was called by different titles, as the congregation, the congregation of Israel, all the assembly, all the children of Israel, &c., (page 589). The Hebrew people never voted as a pure democracy, but always, in the wilderness as well as after their settlement in Canaan, they voted by known and authorized representatives." (Page 591) He then gives a few instances, chosen out of many, to illustrate the powers confided to this department of government: "We shall find them broad and comprehensive, extending to the election of magistrates, the management of foreign relations, the adjudication of civil and criminal causes, and the care of ecclesiastical affairs."

Of the Oracle of Jehovah he says, (page 599): "The last resort both in civil and criminal cases, especially when new and difficult questions were involved, was in the oracle, and not in the opinion of the high priest alone, nor of the judge alone, nor of both conjointly with the senate and congregation, unless they were fully agreed;" and he quotes (page 608) Lowman, thus:—"The oracle was to be consulted by the high priest on great occasions, that no rash resolution of the people, senate, or judge, might be brought into execution, in cases of moment and difficulty; but they were to ask counsel of God, by his oracle. This was a wise provision, to preserve a continual sense in the Hebrew nation of the principals of their constitution, to keep them from idolatry and to the worship of the one true God, as their immediate protector; and

that their security and prosperity depended upon adhering to his counsels and commands."

Of this feature of the Hebrew government (the oracle) I have to say, that it is in our Republic well represented by the appeals of all christian ministers and laymen to God, for his guidance in circumstances requiring the highest wisdom. and his protection when danger threatens, and human help seems hopeless. In his concluding remarks, Wines (page 633) says: "The Hebrew constitution, in its substance and its forms, in its letter and its spirit, was eminently republican * * * * it had also important and striking analogies with our own (U. S.) constitution."

Whoever attentively considers the Hebrew and American constitutions, cannot but be impressed with the resemblances between them. Their fundamental principles are identical; and many of the details of organization are the same or similar. Referring to the doubts which some entertain concerning the endurance of our (American) institutions, he (Wines) says: "For myself I have no such fears. My faith in our institutions has been strengthened by my study of the Hebrew constitution. *I have seen with surprise and delight, that the essential principles of our constitution are identical with those of a political system which emanated from a superhuman wisdom, and was established by the authority of the supreme ruler of the world.* I accept this knowledge as a pledge that these principles are destined, in the good providence of God, to a universal triumph."

In connection with the statement of the identities of the Hebrew and United States governments, we desire to place some others, which, if for no other purpose, it seems were intended to assist in confirming the belief that both the Hebrew and U. S. institutions, people and territories, were included in the thoughts, and, therefore, in the application of the language of those who spoke to the Israelites.

Striking among these coincidences is the number of distinct divisions into which the people of both nations were divided. On page 39 we have quoted Rev. E. C. Wines thus: "Each of the Israelitish tribes formed a separate state, having a local legislature and a distinct administration of justice. The power of the several states

was sovereign within the limits of their reserved rights, still there was both a real and a vigorous *general* government. The nation might have been styled the united tribes, provinces, or *states* of Israel." Let the reader now refer to any map of Palestine or Canaan, showing its divisions when settled. They will be found to be *thirteen*. Of the twelve children of Jacob (from whom the tribes were descended and named), one—Levi—being a tribe of priests, did not receive any territory such as was given to the others; another—Joseph—received one for each of his children, Ephraim and Manasseh. This brings the number to twelve; but Manasseh's descendants divided themselves into two parts or halves, and each part obtained a separate tract, which tracts were separated by the tracts of three others being between them, so that they must have acted independently of each other in their local regulations or governments. This division of the tribe of Manasseh into two parts, brings the number to thirteen.

It will be remembered that two of the thirteen original colonies or states of this nation were colonized under one charter, or rather the colony was divided after its original charter was granted; we refer to the Carolinas. "In 1663 King Charles granted to eight of his friends an immense territory, and gave it the name of Carolina." "Their *political partition* into North and South Carolina did not occur until 1729."

Many of the statements concerning the land of Canaan are equally applicable to the United States, thus, it is also "*an exceeding good land*," "*a land which flows with milk and honey.*" "He made him (Jacob or the Israelites,) to ride on the high places of the earth, that he might eat the increase of the fields, and made him to suck honey out of the rocks; and *oil out of the flinty rock*" (Deut. 32:13). Much honey was found by the Israelites laid up among the rocks and in the hollow trees of Palestine.

The settlers of the United States found much honey stored in hollow trees. Many persons now living remember being present at the cutting down of the "Bee Tree." Our woods furnish great quantities of sugar from the sap of the rock maple; a certain authority states the probable amount of which, in 1864, was 30,000 tons.

This is distinctively a North American product, and its syrup is

called maple honey. Of the cane sugar we need hardly speak. The production for 1860 is given at 415,281 tons. Refined molasses 60,000 hogsheads, equal to 13,392 tons more, or 426,673 tons in all.

United States citizens consume more sugar per head than any others, being 31 pounds each, while those of Great Britain use 28½ pounds, and France 9 pounds, per head. So much we state to show that in the item of sweets, represented by honey, the language is applicable to this country.

Again, take the item of oil. This, in Palestine, was important both as food and light, furnished by the olive. True, in this country, the olive has not been cultivated, but the soil and climate, in a large proportion of its territory, are well adapted to its growth. But nevertheless we have *abundance of oil*, and that, too, literally "sucked" (pumped) out of the flinty rock."

We turn now to the item of iron. In Deuteromony 8:8, Canaan is said to be a "land whose stones are iron." What a complete fulfillment of the language we find in this country! Not only is it abundant and widely diffused, but of superior quality, especially strength.

Our land contains vast quantities of copper, in accordance with the description of Canaan, "out of whose hills thou mayest dig brass" (copper).

The destiny of the United States, as stated in the interpretation of the symbols, is "to become a great mountain and fill the whole earth." This room for enlargement, or occupancy, is to be obtained through the destruction of the civil governments which constitute the "image," the "stone" evidently taking the territory and power of the image. A conflict between the stone and image is plainly indicated, "*it smote the image upon his feet that were of iron and clay, and brake them to pieces*" (2d chapter, 34th verse).

To say that this nation will be instrumental, by example, or influence merely, in the changing of European governments into republican, we cannot think is sufficient to satisfy the expectations raised by this language, that *material force* is here predicted as being exercised against the image as a *material resistance*. See Barnes' notes on Daniel, page 155. He says, "the language here would seem to

imply some violent action; some positive crushing force; something like that which occurs in conquests when nations are subdued." "Would it not appear from this that the kingdom here represented was to make its way by conquests in the same manner as the other kingdoms, rather than by a silent and powerful influence?" And then, after the endeavor to show (with what success the reader can judge,) that physical force is not necessarily intended, he says, "But this language is in accordance with that which is commonly used in the predictions respecting the kingdom of the Messiah—language which is descriptive of the existence of *power* in subduing the nations, and bringing the opposing kingdoms of the world to an end." Thus in Psalm 2d, 9th verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Isaiah, 40 chapter, 12th verse, "For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted." We ask, "how can such language (including that spoken concerning the "stone,") be accommodated to a conquest by *principles alone?*" The writers of the Bible have more befitting language for expressing conquests by immaterial forces.

If *material* forces had been meant, the language is well fitted to convey such an impression. Powerful principles are undoubtedly at work; their untrammelled action; their unqualified acceptance as the only proper basis on which and by which to erect and conduct civil governments, is being, and will more stubbornly be insisted on, at *any cost of war*, until those who will not accede to them will become as the chaff of the summer threshing floor.

A conflict with one or more of the Europeran powers (forming part of the feet of the image) may arise in one of several ways. Our honor as a nation may become at stake; more especially in connection with the protection of the lives of American citizens.

Americans may yet be forcibly reminded, that their nation stands *alone* in a world filled with oppressive governments; reminded that among those professing friendship for the United States, among the crowned heads of Europe, there are many who will be arrayed against us in bitter hostility, in defense of their "Divine rights."

Every decade hastens that period, beyond which the non-republican governments cannot allow republicanism to spread and crystalize.

A combination of the governments which occupy the whole territory represented by the image—reaching from the Persian gulf to the Atlantic—seems to be plainly indicated.

That territory is now occupied by the remains of the several powers symbolized by the four metals, and the four beasts. Sir Isaac Newton says: "All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria, are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt are still the third; and those of Europe, on this (west) side of Greece, are still the fourth." Who will say that when republicanism becomes dangerously powerful on the continent of Europe, that the governments occupying the above territory will not join forces against it? and when they do thus combine, how long could liberal ideas retain the power of expression and practice in Europe, and when crushed out there (as the writer feels he has basis for stating that it will be for a short time) is it in accordance with precedent and the animus of absolutism, to suppose that a strong effort will not be made to crush this republic? True, the effort, however powerful, will fail. This "kingdom shall stand," not only, but it will yet dictate, or support republicanism in Europe.

DANIEL.

CHAPTER II.

31. ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron forasmuch as thou sawest the iron mixed with miry clay.

42. And *as* the toes of the feet *were* part of iron and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46. ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

CHAPTER VII.

1. In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2. Daniel spake and said, I saw in my visions by night, and, behold, the four winds of the heaven strove upon the great sea.

3. And four great beasts came up from the sea, diverse one from another.

4. The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's herrt was given to it.

5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7. After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9. ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11. I beheld then, because of the voice of the great words which the horn spake; I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15. ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them;

22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.

26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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